

"One Soweth and another Reapeth."

OR

NEW ENGLAND'S

24
Indebtedness to the Pilgrim Fathers.

A DISCOURSE DELIVERED

IN THE FIRST CHURCH IN HARTFORD

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IN THE FIRST CHURCH IN HARTFORD,

17
Sabbath Morning, May 8th, 1859.

BY JOEL HAWES.

HARTFORD:
HUTCHINSON & BULLARD.

1859.

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HARTFORD, May 14, 1859.

REV. DR. HAWES :

Dear Sir :—The undersigned, your friends and parishioners, having enjoyed the pleasure of hearing your discourse delivered Sabbath morning, the 8th inst., on the indebtedness of the New England people, and of all of New England origin, to their Puritan ancestors, for whatever they hold dear in their civil, social, literary and religious institutions, respectfully ask a copy of the same for publication ; and they remain, sir, your obedient servants :

THOS. S. WILLIAMS,	JULIUS CATLIN,
CHARLES A. GOODRICH,	WM. W. ELLSWORTH,
HENRY A. PERKINS,	HORACE HOOKER,
JOSEPH TRUMBULL,	ELIZUR GOODRICH.
WILLIAM HUNGERFORD,	

To Hon. Thos. S. Williams, Rev. C. A. Goodrich, and others :

GENTLEMEN :—Always happy to gratify the wishes of my friends, I cheerfully commit the sermon which you request to your disposal, hoping that the sentiments it contains may be commended by your approval, as well as by their intrinsic truth and importance, to the love and practice of some who did not hear the discourse, but may read it. I remain truly your friend and servant in the gospel,

J. HAWES.

S E R M O N .

JOHN 4 : 38.—Other men labored, and ye are entered into their labors.

IF there is a people on earth to whom these words can be applied, with singular and emphatic truth, that people are the descendants of the Pilgrims, the inhabitants of our own New England ; of our own State of Connecticut, and of this our favored city of Hartford. It is in this application, I propose to use the words in the present discourse. Other men labored, and ye are entered into their labors. Who were the men, we may ask first, into whose labors we may be said to have entered ; the fruits of whose self-denials and toils we are enjoying ? They were among the choicest and best men in our father land. They were raised up and qualified of God to accomplish a great mission. They were of the pure old Saxon race ; a race universally distinguished for its intelligence, enterprise, and indomitable love of civil and religious liberty. They were trained up and fitted for the great work they were to do, not in self-indulgence and ease, but in the hard school of adversity, self denial and suffering. They were rocked amid storms of severe discipline and trial ; God's usual method of preparing instruments for the accomplishment of any great good in the world. In a word, the men into whose labors we are entered, who laid the foundations of our prosperity, and tilled and sowed

the fields whose rich harvests we are reaping, were men, not corrupted by the pride of high life, not enfeebled by luxury, not darkened by ignorance, nor degraded by vice, nor hardened by selfishness ; but were men in the full and vigorous possession of all the best attributes of our humanity ; of clear intelligence, of tried virtue, of devoted piety, of large and generous sympathies for the good of our race, and of a self denial and courage, in doing the will of God, which nothing could intimidate or overcome. They were, for the most part, from the middle walks of life, though among them were not a few of distinguished rank, of high intellectual culture, and of large attainments in all the most useful departments of knowledge. In their own country they formed but a small minority, and were cruelly persecuted and oppressed by a tyranical court, and a corrupt hierarchy. They were Puritans, Nonconformists. They had imbibed the spirit and embraced the principles of the Reformation, and they wished to see that spirit and those principles carried out in reforming the English Episcopal Church from the large remains of popery which were yet retained in her organization and forms of worship. They claimed the right of studying and understanding the Bible for themselves, and of worshipping God according to the dictates of their own consciences. They could not submit to be obliged to observe rites and ceremonies of human appointment, and which they believed to be contrary to the scriptures, and of pernicious influence on the cause of religion. For these and other like causes, their names were branded as evil. They were denounced as schismatics and heretics. They were subjected to innumerable privations and wrongs. They were persecuted and imprisoned as felons, and many suffered even unto death.

Finding no peace and no rest in the land of their birth, they resolved to leave their country, their friends and their all, and seek in other climes and in other lands, the enjoyment of those rights and privileges which were denied them at home. But all the hard discipline to which they were subjected was only a necessary preparation for the great work which they were destined to accomplish. It matured their characters; it established them more firmly in their principles, gave them a deeper love of liberty and religion, and qualified them the better for the sufferings and toils which they were to endure in working out for us the goodly heritage which we enjoy. Our pilgrim ancestors were chosen in the furnace of affliction; by trials God prepared them for trials. Driven out from their country and their kindred, they crossed the mighty deep and came to these distant, unexplored shores. And what did they find here? A vast unbroken wilderness, inhabited only by savage beasts and more savage men. "They went out from one fire into another fire that seemed ready to devour them. What the wolves of despotism and church tyranny had left undone in one hemisphere, the wolves and savages in another seemed ready to finish."

But they brought with them great hearts; they were actuated by noble principles; their object was high, was benevolent, was christian; and they were prepared to do and to suffer all that was necessary for its accomplishment. There were no other men in all the world qualified to do the great work which the Fathers of New England were appointed to do. They were Puritans and Protestants of the noblest stamp. They had thrown off, while in Europe, trammels of corrupt and worn out institutions, both civil and religious, and

they came here bearing in their bosoms the sacred love of liberty and religion, and prepared to lay the foundations of a new order of society, based on principles of equal and enlightened freedom. They were exiles for religion and liberty; they were men disciplined by misfortune, cultivated by opportunity of large experience and observation, equal in rank as in rights, and bound by no code but that of religion and the public will as accordant with religion. Such were the men whom it should be our pride to call our ancestors; the men who toiled, and labored, and prayed, and died on the soil which we inhabit, and the fruits of whose labors are spread, in such rich and varied abundance, on which ever side we turn. Let us notice a few particulars in respect to which, it may be said we are entered into the labors of these men.

1. The development and defense of great principles. This was a part, and a most important part of the mission of our pilgrim ancestors; and our obligation to them in this respect is greater than most of us are aware, or are willing to acknowledge. It requires more reflection than falls to the lot of many to understand the value of great principles, either in government or religion; to comprehend their far-reaching influence on the well-being of society, and the extreme difficulty with which they were first struck out and established. Principles which are now well understood and admitted by all; principles which lie at the foundation of all our institutions, and which we should no more think of parting with, than of parting with life, were, only a few centuries ago, profound mysteries, hidden from all mankind, and were brought out and established only by slow degrees, and at an almost infinite expense of labor and suffering. This is true

especially of civil and religious liberty. Our fathers gave the first practical example of these principles ever witnessed in our world. They saw them struggling into light in the old country, burdened and buried beneath a vast mass of superstition and ignorance, and of civil and ecclesiastical tyranny. They entered warmly into the conflict in defense of them; they loved and embraced them with enlightened minds and devoted hearts, and were prepared, at any cost, to extend their light and spread their influence over the world. They believed that every man has a right to read the Bible for himself, and to worship God according to its teachings; that no human authority has a right to control the conscience in matters of religion, and that all government, being designed for the many, and not for the few, should originate in the free choice of the people, and be administered according to the will of the majority. These were new doctrines in the days of our forefathers. They were the abhorrence of the reigning powers, both in Church and State, and fiercely persecuted and opposed as they were, both by the priesthood and the court, they were maintained and defended only by the Puritans who preserved and perpetuated their influence to bless future generations. Hence the remarkable confession of Mr. Hume, that "amidst the absolute authority of the crown, the precious spark of liberty had been kindled and preserved by the Puritans alone; and it is to this sect the English owe the whole freedom of their constitution." To this same sect, as I have said, our Pilgrim ancestors belonged, and having embraced the great germinating principles of liberty in their native land, they brought them hither to this land of their future home, and here planted them in a fresh soil, "above the great growth of underweeds, which

otherwise in Europe would have overpowered them." While their ship was yet hovering on the coast, and before they had disembarked, they appointed a day of thanksgiving to that God who had conducted them safely across the ocean, and formed, on that day a civil compact with each other, *that they should be ruled by the majority*. In this latter act they founded the liberties of a free representative republic. Yes, in the act done on board the Mayflower, which brought the exiled Pilgrims to these shores, we find the germ, the spirit of all our free, civil and religious institutions. The government of our towns, of our churches, of our States, and of our whole united country, is only the carrying out of the principles on which our Pilgrim fathers acted before they set foot on the rock which bears their name. These were principles of pure republicanism, of republicanism in church and state. Of how great importance they are, and how essential to the improvement of man, and the progress of society, may be learned from the rich and abundant fruits they have yielded in this land of our birth, and from the mighty, regenerating influence which they are spreading abroad among the nations of the earth. If it is any privilege to live under a government of our own choice, any blessing to enjoy the inalienable rights of life, liberty, and the pursuit of happiness, to be free in mind, in conscience, in life, controled only by equal laws, guarded by equal justice, sitting each under his own vine and fig tree, having none to molest or make afraid,—if in all this there is any privilege, any blessedness, any good, let us not forget that we are indebted for it all to the great principles which were developed and established by our Protestant, Nonconformist forefathers; by the men who, amid toils and privations and

sufferings, at the recital of which the heart sickens, came here, two centuries ago, to plant the tree of liberty, under the shadow of which we, their descendants, so securely and so happily repose. In this respect, then, it may be said, other men labored, and we are entered into their labors,—the development and defense of great principles.

2. We may notice as another illustration of the same truth, the establishment of excellent institutions. The institutions founded here by our fathers, and in the midst of which it is our privilege to live, were the natural, and we may say, the necessary result of their principles. As they believed that all men were born free and equal, and are entitled to equal rights and privileges, as members of the body politic, so it was only carrying out these views, in their practical results, when they set themselves to establish free schools, free churches and free forms of civil government. And all this they did, simultaneously with the clearing away of the forests, and the erection of their own humble dwellings. They came here, impressed with the great idea, that they were to live for posterity; that they were to lay in this newly discovered land, the foundations of many generations. And they applied themselves to the work with astonishing zeal, self-denial and success. No sooner had our fathers provided shelters for themselves and their families from the wintry blast and the savage foe, than they began to care, to plan, and to labor for those who should come after them. Within eight years after the settlement of Massachusetts, Harvard College was founded; and in a very short time the system of free schools, the glory of New England, and then a perfect novelty on earth, was in full operation. Wherever a new settlement was begun,

there a school house and a church were at once erected, and a minister settled, and often two ; and the means of learning and of religion competently supplied.

The ecclesiastical and civil government established by our fathers was free and republican. They sought to form their churches after the primitive model, free communities of free men having the right to choose their own pastors, and to regulate their own concerns, in accordance with the general principles laid down in the New Testament. They would not allow the office of Bishop, nor the form of Episcopal government over the churches, because they believed them to be unauthorized in the scriptures, and of injurious tendency to the cause of religion. They chose rather to leave with each church, as Christ has plainly done, the right of governing itself, of electing its own Bishop, of admitting and excluding its members, and of transacting all its own concerns, responsible only to the great Lord of churches. So it was in the beginning of the gospel, and it was always regarded by our fathers as a great and prominent object of their mission here to bring back the primitive form of church government ; to establish churches, as nearly as circumstances would allow, after the Apostolic pattern.

Their civil government, like their ecclesiastical, was free, was republican,—securing exclusive privileges to none, but extending to all the enjoyment of equal rights, and the protection of equal laws. In *this State* the people, the whole people were accustomed, for a time, to meet in common assembly to elect their rulers and frame their laws. It was thus they formed and adopted the first written constitution of government ever known in the world. Afterward, they adopted the elective principle, and chose delegates in their re-

spective towns to whom were committed the cares and responsibilities of government. And this custom, with no interruption, has been continued to the present time. And now what do we see? Ourselves and our fellow-citizens, throughout this land of our fathers, surrounded by institutions civil, social, literary, charitable and religious, such as never blessed any other people on the earth. Our system of free schools, together with the academies and colleges that have from time to time, risen up and spread themselves over our goodly heritage, bring the means of education within the reach of all our children and youth. Our churches, now increased to some fourteen hundred in New England, and to over twenty-five hundred in the country,* retaining the doctrine and polity of our fathers, are diffusing the light and the blessings of the gospel among the people at home and abroad, and gathering into their bosoms multitudes of souls every year, prepared unto glory. In the mean time, we have numerous benevolent societies and humane institutions, hospitals, infirmaries, asylums, retreats, for the relief of human suffering and wo. And over all is spread the broad shield of a free, elective government, securing to all common rights, and common privileges. Whence now the various and excellent institutions that bless this land of our inheritance? We created them not, we found them established and in full operation when we came upon the stage, and all our days we have been enjoying the blessings that flow from them. We were born into them, as into the atmosphere we breathe, and their light has always been shedding itself upon us like the cheering light of the sun. Whence came they?

* Congregational year book for 1858.

Other men labored and we have entered into their labors. See this illustrated,

3. In the goodly heritage provided for us, and possessed by us. I include, of course, in this inheritance, the institutions before referred to, and also the great principles wrought out and established by our fathers. I include in it, too, the bequest of their great virtues; the many illustrious examples of piety, of disinterested patriotism, and devoted love of their species that have come down to us from those who have lived and toiled here before us. But I include, likewise, something more. We look abroad over these hills and vallies, and this outspread land of ours, the land of the Pilgrims; the dark, unbroken wilderness has disappeared, the thick forests are cleared away, the wild beasts are fled, the savages are gone, and far and wide we are greeted with the monuments of civilization and of the arts, and of social and domestic comfort. We see cultivated fields, beautiful gardens, splendid public edifices, rich private dwellings, harbors constructed along our rivers and bays; marts crowded with commerce; factories teeming with various products for the convenience and comfort of life; roads and canals threading all parts of the country, affording every facility of intercourse and conveyance, and bringing those who are most distant from one another into near and intimate neighborhood. The journey which it cost the first settlers of this city two whole weeks to accomplish, is now passed over in some seven or eight hours. There are no more woods to be traveled through, no more rivers to be forded, as when Hooker and Stone came here with their company; no more lurking Indians to be guarded against, nor prowling beasts to be feared.—Whence all these labors that have been performed for

us, and the fruits of which are so richly poured into our bosoms? Who prepared the place where we dwell; who spread out the broad tent that covers us; who cleared the hills and the valleys of their forests, and made them as a garden for us to occupy; who made our roads, built our bridges, reared our public edifices, and provided for us those nameless and innumerable conveniences and privileges which distinguish our lot? The answer must be again,—other men have labored, and we are entered into their labors.

We have added something, it is true, by our personal efforts; but by far the greater part has been done for us by others. It is affecting to consider to how great an extent we are indebted for our high and peculiar advantages to the labors of men who lived in other days. Nearly all that is of any great value in our inheritance has descended to us, directly or indirectly, from the virtues and toils, from the prayers and efforts of ancestors that now rest from their labors. I always feel this, with new and vivid impression, whenever I travel through the country, and witness the monuments that everywhere meet the eye, of the industry and enterprise, of the patriotism and piety of those who have lived and toiled in this land of our inheritance before we had our being. Look where we may, we are continually met with objects which remind us of the fact that other men have labored and we are entered into their labors.

4. I mention another circumstance illustrating this; the great and invaluable inheritance provided for us by our ancestors, has been preserved and transmitted to us, at a vast expense of toil, of treasure, and of blood. How much of privation and suffering it cost our fathers to work out in their native land the great problem of

civil and religious liberty, has already been intimated. But their toils and sufferings were not at an end when they fled from persecution and oppression at home, and came exiled pilgrims to these shores, seeking here an asylum for the sacred principles of freedom and religion. They had everything to create here, but their own great virtues and principles and high aims. They had to fell the forests, to build their houses, to erect their sanctuaries, to open their roads, to break up and sow their hard fields ; in a word, to form and establish everything that constitutes society, or contributes to individual and social enjoyment. And all this they had to do in the midst of difficulties and dangers of which it is not easy for us to form a conception. Famine, pestilence, war soon pressed heavily upon the few feeble adventurers who first landed upon these shores. The native tribes, who at first welcomed them to a residence in their territory, soon regarded their increasing prosperity and strength with envy and jealousy, and combined for their destruction. Scarcely a year passed, during the first half century after the settlement of the country, but our fathers were obliged to adopt measures to repel and to punish the depredations of the Indians ; and often they were called to carry on terrible wars with them. Subjected to alarms by day, and terrors by night, they were obliged to cultivate their fields and pursue their ordinary labors with arms by their side to repel the assaults of the lurking foe. Every village was a garrison, and every householder a soldier ; and the sanctuaries where they met on the Sabbath to worship God, were wont to be guarded by armed men. Numerous bloody wars our fathers were thus compelled to carry on with their Indian enemies, while laboring to lay the foundations of our

prosperity. Their infant institutions were founded and sustained in troublous times, and have come down to us, in maturity and strength, at a great price of toil and suffering and life. Why need I speak of the old French war, as it is called, when for seven long years, terror and distress spread all along our frontier borders, and the blood of our fathers flowed freely in defense of the inheritance we now enjoy? Or why should I speak of the still more terrible war of the revolution, when, during eight long years, the powerful fleets of Great Britain hung upon our coasts, and her veteran troops were martialled in our territories, and quartered in our cities? Those were dark times for our country; the struggle in both instances was long and fearful, and our fathers nobly met the crisis. Embarking their lives, their fortunes, and their all, they launched forth upon the perilous enterprise; maintained their rights and their liberties; achieved our independence, and secured for us our inheritance. And now, in the height of the prosperity to which we have risen, our rights secured to us by a constitution of our own adoption, and guarded by a government of our own choosing, surrounded on every side by blessings more various, more numerous, more abundant, than ever fell to the lot of any other people, what shall we say, as we look back and trace the causes that have secured and transmitted these blessings to us, in the midst of conflicts and trials and dangers of every kind? How manifest it is that for all that distinguishes our condition, for all that enriches our inheritance, for all that cheers our path, or brightens our prospects, we are indebted, under God, to men who have lived and labored here before us. I can pursue the illustration no further; but in the development of great principles,

in the establishment of excellent institutions, in providing for us an invaluable inheritance, and in transmitting it to us, at an immense expense of labor, of treasure, and of blood—in all these particulars, the words of our text find a most peculiar and emphatic application to ourselves,—other men labored and we are entered into their labors.

What practical lessons now should we derive from this view of our subject :

1. We are bound to cherish the memory of those into whose labors we are entered, with affectionate gratitude and profound respect. It has become fashionable, in certain quarters, to depreciate the worth of our Puritan fathers ; to speak lightly of their virtues and achievements, to magnify their failings, and to carp at their principles and institutions. But this can arise only from ignorance, or prejudice, or from that inattention and levity of mind that are incapable of perceiving and of estimating true virtue and real worth of character. I pity the American, especially the New Englander, who can contemplate, without emotions of grateful respect and esteem, the venerable men who planted these colonies and founded our institutions. Theirs were indeed what the great Burke calls “severe and restrictive virtues,” and which, he truly says, “are at a market almost too high for humanity.” But just such virtues were demanded for the age in which our fathers lived, and for the great work which they were called to do ; and just in proportion as they had fallen off from such virtues they would have been unfit for their work, and had bequeathed to us a less valuable inheritance. The truth is, no people under heaven ever had greater occasion for gratitude to God in remembrance of their ancestry, than the people of

New England, and especially I may say, of Connecticut. The men who came here two hundred and twenty-three years ago the coming month, and here laid the foundations of the civil and religious institutions of our City and State, were among the noblest and best men that ever lived. Truer examples of stainless integrity, of high public spirit, of stern self-denial, of heroic self-sacrifice and devoted piety, were never witnessed. And the same essentially may be said of the great body of the first settlers of New England. They were men of God, fleeing from the wrongs of the old world, and coming here to plant the principles of freedom and religion. The monuments of their virtues and their toils are before us and around us, and we are bound to hold their names in grateful remembrance ; to speak of their principles, their excellencies and their works with filial respect and love. A Puritan ancestry should be our pride, as Puritan principles should be our joy and hope ; and no stronger mark of degeneracy can any one exhibit than to traduce the memory, or speak slightly of the men from whose labors and prayers we are reaping such abundant fruits.

2. We are bound to adhere, firmly and perseveringly, to the principles of our ancestors. Those principles they learned from the Bible, and they laid them at the foundation of their institutions ; and from them has grown up a state of society which, with all its imperfections and evils, does, undoubtedly, include a larger amount of good, of the elements of individual happiness, and of social, intellectual and moral progress than is anywhere else to be witnessed on earth. This is not said from any improper partiality, but it is sober truth, and is confirmed by the observation of intelligent travelers. " Were I ever so unfortunate," says Mr.

Lyell, the eminent British geologist, who published a book of travels in this country in 1845, "as to quit my native land to reside permanently elsewhere, I should, without hesitation, choose the United States for my second country, especially New England, where a population of more than two millions enjoys a higher average standard of prosperity and intellectual advancement, than any other population of equal amount on the globe."

But let it be remembered, that all which thus distinguishes New England, and gives to her people a right to this high character, is owing to the principles brought here by our fathers, and on which they founded the polity of our churches and the government of the State. These principles are free, are republican in their character and tendency. They assume that all government, both in church and state, should proceed from the people, and be for the people; that equal rights and privileges should be secured to all the members of the body politic, and that a State to be prosperous and happy must be furnished with the means of intellectual cultivation, and of religious privilege and improvement. These principles, I repeat, lie at the foundation of all our prosperity. They are the fountain head of the intelligence, the enterprise, the thrift, and of the morality and religion, which distinguish and bless the people of this portion of our country. Let us then adhere to these principles firmly, both in church and state. Better ones cannot be substituted for them. They have worked well now for more than two centuries, making this portion of our land as the garden of God, compared with most other parts of it; and a better service we cannot do for our children, than to enlighten them in the knowledge, and initiate them in the love of these principles; and a better inheritance

we cannot bequeath to them than is found in the possession of these principles, and in the institutions based upon them.

3. We are bound to do all we can to perpetuate the goodly heritage we have received from our fathers, and to extend the blessings of it to all the destitute portions of our country. As other men have lived and labored for our good, and we are enjoying the blessed fruits of their toils, so ought we to live and labor for those who are to come after us, and for all who dwell in this land of our inheritance. What had been our condition now, if our pilgrim fathers, or the men who first came to this city, had been contented to live and care only for themselves? This goodly heritage of ours, now replete with civil, social, literary and religious blessings, would have been a Sahara, a moral waste, overrun with ignorance and sin, and teeming with anarchy and violence. But blessed be God, our fathers came here with a different mind. They were men who feared God and loved the Savior, and loved the souls of their fellow men; and in the true spirit of patriotism and religion that glowed in their bosoms, they looked beyond their own individual comfort and personal interests, and with their earliest and latest energies, sought the good of their posterity, and of all who should dwell in this land of their residence. And to-day we, and hundreds of thousands of living immortals, to say nothing of countless multitudes, who in succession have died and gone to their rest, from this land of the Pilgrims, are debtors, great debtors to them for the wise forecast and benevolent care they showed in laboring for the good of generations then unborn. Let us acknowledge our indebtedness, and strive, to discharge it by doing for others what has been

done for us. We are bound to do this in gratitude for the rich and abundant blessings which we have received from our venerated fathers. We are bound to do this, by the command of our blessed Master, and by the love we profess to bear to his precious name. We are bound to do this, by the good will which we cherish for our country, and by all the desire we have for its future prosperity and rising greatness. We are bound to do this, in fine, by the deplorable destitution of the means of grace and salvation, which marks the condition of growing millions of our population, especially in the western and newly settled portions of our country. I cannot go into particulars. But remember that in sending the gospel, with its institutions and means of life to the people in the new and fast rising States of our land, you are doing for them just what our fathers did for us ; and with God's blessing on your efforts, you may make them your debtors, just as we are now debtors to the men who labored here before us, and into whose labors we are entered. O, if our Pilgrim fathers had been permitted to behold, in vision, the ultimate fruits of their labors ; to see the goodly scene which now spreads itself over the smiling hills and valleys of New England, and the hundreds of thousands of its population who, morning and evening daily, and at this sacred Sabbath hour, are paying their homage to the God whom *they* loved, how would they have rejoiced in the prospect, and with what warmer zeal and brighter hope, have applied themselves to the great work they were commissioned to do ? And, my brethren, it is in the power, as it is the duty, of those who have entered into the labors of these great and good men, to carry out the good work they so happily begun ; to create other New Englands in the far

distant portions of our own country ; to spread over them the charms of an intellectual and moral fruitfulness, and thus furnish occasion for those who shall live there centuries hence to say of them,—other men labored and we are entered into their labors. And surely it is a commendable ambition to desire to bear even the humblest part, in effecting so great and so blessed a work ; to wish to be remembered hereafter as among the benefactors of our race ; the agents of blessing and making happy those who are to live when we are dead. It is expected you will have an opportunity, this week, to do what you think duty demands of you, to aid in sending a portion of the blessings you so richly enjoy to your brethren in distant and destitute portions of our land. You will be called upon for your annual contributions for home missions. You will meet the collectors, I trust, with a welcome smile, a benevolent heart, and a liberal hand. What you do for this great and good cause will not impoverish you, though it may enrich unto eternal life many a poor fellow immortal now perishing for lack of vision. In deciding how much you ought to give, just ask this one question,—“How much owest thou my Lord?” and to settle that question take an inventory of your blessings of various kinds; then inquire whence you derive them and to whom you are responsible for the use you make of them. May God enable us all so to act as stewards of his bounty, that we may at last give up our account with joy and not with grief.



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